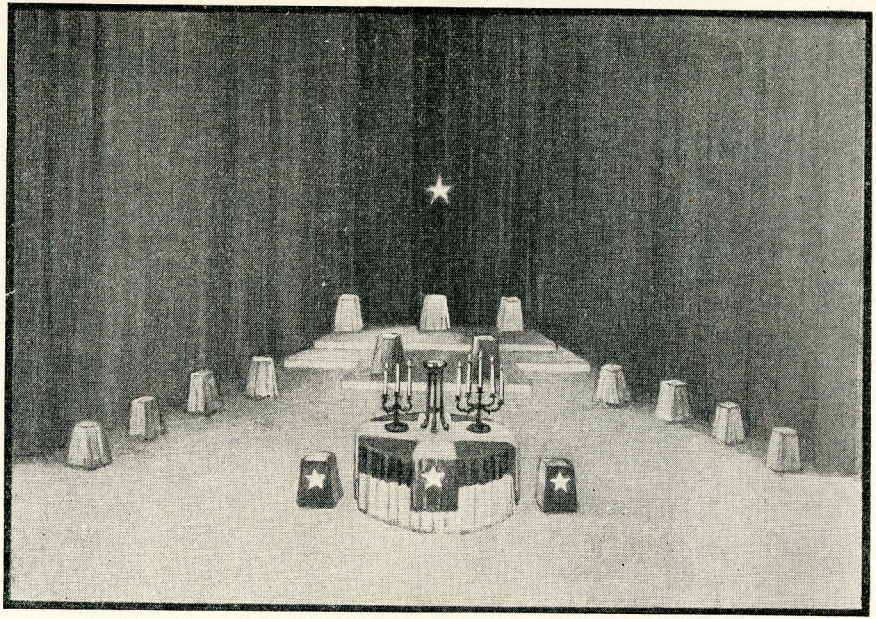
The Krotona Drama

A Non-Sectarian Ceremonial

The Theosophical Press, Chicago.

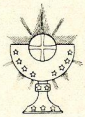
25 ϕ



A Suggested Setting for the Krotona Service

THE KROTONA DRAMA

A NON-SECTARIAN CEREMONIAL
PROCLAIMING
THE NEAR COMING
OF
THE DIVINE WORLD-TEACHER



PUBLISHED BY
A. P. WARRINGTON
KROTONA
OJAI, CALIFORNIA

First Impression, March, 1921
Second Impression, January, 1924
Third Impression, February, 1925

FOREWORD

The Need for Ritual

THE writer has for many years keenly shared the growing belief in the near coming of the Divine World Teacher, and has felt that something more was needed than what was being done to keep the facts of the coming fresh in the minds of those who already believed in them and to make them known to the tens of thousands who have not yet heard of them.

It has been well proved that people will not come to lectures for the purpose of listening over and over to the same statements pertaining to the coming, and yet they will come again and again to hear these truths couched in ceremonial form. To set forth such truths, therefore, in such form, has the double advantage of being more appealing to the average audience and of giving happy employment to specially invoked unseen forces who carry forth on finer planes reverberated effects of the ceremonial. Moreover, a worthy ritual properly worked always produces an atmosphere that is uplifting to those who attend it.

All these considerations should be employed to the full in the important work of preparing for His coming, the time for which is so rapidly drawing to a close.

It is, therefore, for the purpose of helping in this added way the great Work of Preparation that this ritual is published for any group to use who may wish to do so, no matter what their connections may be.

The Requirements

The only thing required to produce the ritual is the simple equipment therein described, and the requisite number of willing servers who have the ability to work it

well. Regular workings of the ritual at the intervals decided upon by the group will bring the best results.

The writer would be pleased if the Director of Ceremonies of each local group would report to him the formation of his group and keep him informed of the progress of its work.

The Name

The ritual has for many years been called "THE KROTONA SERVICE," after the "Krotona" Theosophical centre in Hollywood, California, where it was first successfully produced in 1911. Since then the writer has improved its format and now feels that it can be offered to all servers throughout the world who may wish to use it.

Acknowledgment

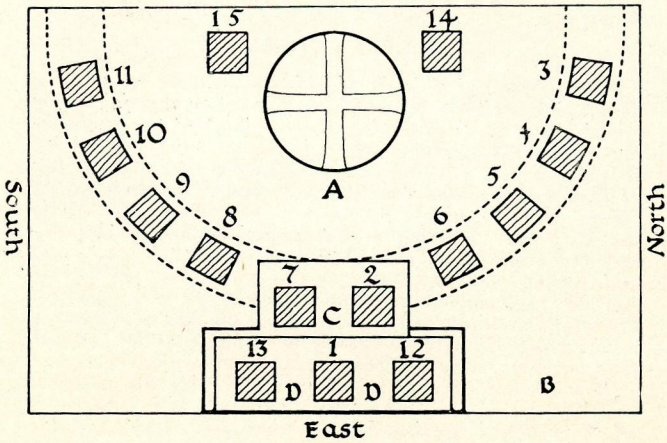
The writer heartily acknowledges his indebtedness to many friends for assistance received from them in the preparation of the ritual, especially to Mrs. Adelia H. Taffinder who gave the inspiration; to the late Mr. David S. M. Unger for the Advent Chant, now slightly altered to improve the metre; to Miss Selene Oppenheimer who wrote the Retrocessional Hymn, re-wrote and adapted the Introcessional Hymn, and offered some helpful suggestions; to the Rt. Rev. Charles W. Leadbeater whose hints have proved to be invaluable and whose added lines to the well-known verses in the book "At the Feet of the Master" have made their lofty sentiment more complete; and to Mrs. Annie Besant from whose writings liberal quotations have been made.

In His Service

This little publication is now sent forth as a messenger in His service, with the prayer that it may take a useful part in heralding the glad tidings of the coming again of the Teacher alike of angels and of men.

A. P. WARRINGTON.

Seating Plan looking toward the Audience



Brothers Representing the Qualities:		*Brothers Representing the Lords*:	
Will	12	Vyasa ..... *Duty*	3
Wisdom	1	Thoth ..... *Light*	4
Love	13	Zarathustra . *Purity*	5
Beauty	7	Orpheus . *Harmony*	6
Strength	2	Gautama . *Enlightenment*	8
14 Thurifer		Krishna ... *Devotion* ...	9
15 Thurifer		Jesus ..... *Sacrifice*	10
		Maitreya..*Compassion* ..	11

A Altar..... C Dais, raised one step..
B Platform or Stage..... D Dais, raised two steps..

EXPLANATORY

The object of this Service is to provide a unifying devotional activity in which people of many faiths, or none, may join. It embodies the teaching that the establishment of all the great world religions was by the Divine World Teacher. It also heralds the soon return to outer life of that Teacher, and constitutes a channel of divine force helpful to the spiritual progress of those who come within its influence. The public are invited to attend the Service and it is hoped that they may co-operate in thought and feeling, and especially in the singing of the hymns and the principal chant. The musical selections indicated are suggestive only. Those who present the Service may well choose substitutes for them when the Service can thus be made more effective.

The Service is sometimes preceded by an informal social hour to which the public are invited. This is to afford a useful opportunity to form and strengthen the bonds of friendship. For this a hostess with assistants should be provided.

Seventeen are required to conduct the Service, including a Director of Ceremonies and at least one Musician.

All, except the Director of Ceremonies, are situated in the dais or platform end of the hall which we shall call the east. They preferably should be on the platform if it be large enough.

The chairs of the principal participants are placed in the form of a Grail, three being elevated two steps at the extreme east center; two being one step up immediately in front of the three, and the remaining eight being arranged in the form of a crescent, or semi-circle, four being in the south and four in the north: the three in the extreme east thus forming the base, the two next the

support and the eight the bowl of the Grail. The Thurifers are seated at the west side of the Altar. The latter are usually little girls; the five in the east young men and the eight in the crescent young women. This, however, is optional.

The duties of the Director of Ceremonies may require him to be in many places, for he is the business manager of the entire performance and is responsible for all its details.

All Brothers are clothed in white robes edged with gold and wear light blue sashes hanging from the left shoulder and down across the right hip. A bright metal star is worn on the sash just over the heart. The Director of Ceremonies and the Musician need not be in costume. But the style of costume is optional with each group.

Each Brother is personally responsible for sending a carefully trained and approved substitute in case of absence. The director of Ceremonies should be notified in advance of the names of all substitutes.

The properties required are a round table for the Altar; an altar lamp; two large candelabra; a large torch; a candle extinguisher; some good incense; two censers, and a hanging star that can be lighted.

The Altar is marked across the top in the form of a Greek cross usually with some kind of fabric. The altar lamp may be the same as the sanctuary lamp in churches, but should stand in the centre of the Altar as the symbol of the point in the circle.

The candelabras should be approximately two feet tall and should hold five and three candles respectively. They should be so placed across the Altar that the candles form a straight line from north to south, each group to be clearly separated from the other, the three being in the north and the five in the south.

If suitable candelabras cannot be obtained, five and three single candlesticks may be grouped together with flowers, or gilt braid, or chains with the same effect.

The torch, extinguisher, incense and censers are to be in the custody of the Thurifers during the Service. The

taper for the torch may be made by binding a dozen wax tapers of the usual kind together with a string, tying the knots well at each turn of the string throughout the length of the tapers.

The lighted hanging star should be hung at least six feet high in the extreme east center.

The lighting of the hall should, in addition to the lighted star in the east and the altar fire, consist of a soft illumination no greater than is needful to read by. But at the words "Brothers, all is well" the full illumination is switched on and so remains until the quiet meditation, when the lights are reduced as before.

The doors are closed and secured after the procession enters the hall, and are to remain so, save for a moment just before the meditation to admit belated visitors; but at no other time should they be opened.

The three Brothers in the east represent Will, Wisdom and Love, standing respectively in the north-east, east-center, and south-east; .and the two in front of them, Strength and Beauty, standing respectively north and south and just opposite the spaces between the other three, these spaces being the width of an ordinary seat, at least.

The Brother who represents the Lord Vyasa is called Brother of Duty; the Lord Thoth, Brother of Light; the Lord Zarathustra, Brother of Purity; the Lord Orpheus, Brother of Harmony; the Lord Buddha, the Brother of Enlightenment; the Lord Krishna, Brother of Devotion; the Lord Jesus, Brother of Sacrifice, and the Lord Maitreya, Brother of Compassion.

During the Service all should focus their attention on each part as it is done.

The procession is formed by twos in the following order: (1) *the Thurifers;* (2) *Brothers of Duty and Compassion;* (3) *Light and Sacrifice;* (4) *Purity and Devotion;* (5) *Harmony and Enlightenment;* (6) *Strength and Beauty;* (7) *Will and Love; and* (8) *Brother of Wisdom, alone, unless accompanied by some one who has*

been invited to give the address. They enter singing the Introcessional Hymn.

Following the Address, all stand while the Thurifers cense the Altar and the entire group. This they do as follows: They take up positions at the Altar, one at the west side and the other the east. They then encircle the Altar once thus opposite each other, stopping finally in the east together. They then together cense the Brother of Wisdom with three swings of the censer. Then they divide and one censes the Brother of Will while the other censes the Brother of Love, and next, one the Brother of Strength and the other the Brother of Beauty—two swings in each case. They then turn, facing the west, and one swings the censer once in the direction of each of the four in the northern group, while the other does likewise towards the southern. Then they proceed to their respective places. During the censing, each Brother bows to the Thurifer who censes him, and the Thurifer bows in return.

At the lighting of the candles the first Thurifer first lights the torch at the altar fire and takes it to the Brother of Duty. After the seventh candle is lighted and the torch is given to the Brother of Compassion and he has said his part, the second Thurifer approaches and takes the torch and extinguishes it. One of the Thurifers also brings to the Brother of Wisdom the candle extinguisher at the end of the Service.

The designation "Brothers" herein is intended to apply to participants of both sexes alike.

The above directions are all suggestive; they may even be advisable; but they are in no sense literally mandatory. Any change of detail would be welcomed if greater beauty, orderliness and devotion were gained thereby, thus insuring a stronger and more sincere dramatic appeal.

THE RITUAL

All Brothers enter in procession, accompanied by suitable music. The following Introcessional Hymn, if deemed suitable by the local group would afford a ready means of enabling the congregation to participate in the service.

INTROCESSIONAL MARCH

(*Tune—Veni Emmanuel. See page* 31).

O come, Thou Lord of Unity,
And help to make Thy children free;
Send Thou Thy Holy Spirit here
That Brotherhood may soon appear.
Rejoice, rejoice, the Lord of Unity
Shall come to make His people free.

O come, O come, Thou Lord of Light,
And aid us in our daily fight;
Shed Thou Thy radiance over all,
That we may answer to Thy call.
Rejoice, rejoice, the Lord of Light
Shall come in heavenly splendor bright.

O come, Thou Lord of Purity,
A purifying fire to be;
Burn up the dross and leave the gold,
That spirit pure may soon unfold.
Rejoice, rejoice, the Lord of Purity
Shall wipe away all sin from thee.

O come, Thou Lord of Harmony,
And sound Thy wondrous melody;
Sing through our lives both sweet and strong,
And turn our discord into song.
Rejoice, rejoice, the beauty of the Lord
Shall strike a harmonizing chord.

O come, Thou Lord of Wisdom true,
To teach Thy law, so old, yet new.
Enkindle in the hearts of men
The light of wisdom once again.
Rejoice, rejoice, once more shall wisdom come,
And bring His light to every home.

O come, Thou Lord of Love so pure,
Bring that which maketh all secure,
The magic of Thy love so true,
Works wonders, making all things new.
Rejoice, rejoice, our Lover and our Lord
Brings peace and sheathing of the sword.

O come, Lord Jesus, come and be
Our guide and star, so shall we see
That sacrifice is always gain,
To give through love doth not cause pain.
Rejoice, rejoice, the Lord of Love and Might,
Shall help us sacrifice aright.

We wait Thy coming once again,
Lord Christ, to save this world in pain.
Thy Love, Thy Brotherhood, Thy Light,
Will show us how to do the right.
Rejoice, rejoice, the Lord comes soon again,
To save the world from sin and pain.

THE ADDRESS

An address here follows on the unity of all religions and the hope of the near return of the Giver of all religious faiths.

OPENING CEREMONY

(*Lights dim*)

Censing

Unless it be done during the singing, the first action of the ceremony, following the Introcessional Hymn, is the censing, accompanied by appropriate music softly played.

Brother of Wisdom:

Brothers!
We are assembled to render service to our Lord, the Great World Teacher. Brother of Strength, is all in order in the north?

Brother of Strength:

It is, Brother of Wisdom; the Brothers of Duty, Light, Purity and Harmony are faithful to their tasks. (*The latter bow slightly*).

Brother of Wisdom:

Brother of Beauty, is all in order in the south?

Brother of Beauty:

It is, Brother of Wisdom; the Brothers of Enlightenment, Devotion, Sacrifice and Compassion are faithful to their tasks. (*The latter bow slightly*).

Brother of Wisdom:

Brother of Will, what is the nature of the tasks we have come to perform?

Brother of Will:

To offer to the Blessed Lord of Love, a pure and consecrated vessel for His sacred Spirit; to invoke His Blessing upon the world that needs Him, and to proclaim anew His near return as Teacher of men.

Brother of Wisdom:

Brother of Love, have we any word of the near coming of that mighty One?

Brother of Love:

We stand at the foundation of a new age, one destined to exemplify the true spirit of Brotherhood. All the signs which have marked the beginnings of a new era in the past are present with us now; and in every field of human endeavor a cry has arisen for more light, for wise direction; a cry which can only

be answered by the Great Giver of Light and Love, Who always before has come when the world so needed Him.

Brother of Wisdom:
Brother of Strength, whence comes this Great One to heal the wounds of a suffering people?

Brother of Strength:
Many times in the past He has taken for His holy ministry the body of a chosen Disciple born in the east to be the instrument of His coming. In the time that is near there may be one—perhaps again from the east—who shall rise in spiritual splendor and so shall be known as the very Lord Himself.

Brother of Wisdom:
Brother of Beauty, how shall we know Him when He comes?

Brother of Beauty:
When we shall have beautified our lives with the true spiritual graces, we shall know Him when He comes. To His Disciples He is already known as the Lord of Love, the World Teacher, the Christ incarnate from age to age. The tree is ever known by its fruit. Let them see who have eyes to see.

Brother of Wisdom:
Brothers, the time is ripe; prepare ye the way of the Lord; make straight His Path!

Brother of Will:
May His Will guide our footsteps in His service!

Brother of Wisdom:
May His Wisdom illumine our minds!

Brother of Love:
May His Love irradiate our hearts!

Brother of Strength:
May His Strength sustain our efforts!

Brother of Beauty:
May His Beauty inspire all our actions!

Brother of Wisdom:
And His Peace abide in all!

Brothers, before I declare that all is in order for the tasks we have come to perform, let us invoke a blessing upon all we shall do. Grant us thine aid, O Radiant Lord, in this Service which we render for Thee and in Thy name; and send down from Thy holy Mount a Messenger of Thy hand to be the builder of the Temple wherein we shall do Thy work. May He assemble His hosts from the North, East, South and West, and may He send them forth again into the four regions of the world to spread the Message we shall proclaim.

All sing: (*Parsifal Grail Motif, p.* 35)
Grant us this prayer, O Lord of Love.

Brother of Wisdom:
Brothers, all is well. (*Full lights*)

The congregation here rise and join in singing the following hymn:

HYMN

THE WORD OF THE MASTER

(*Suggested Tune—Salutas. See page* 32; *or Benson* 548)
"The English Church Hymnal"

We bow at the feet of the Master,
We stand to obey His call;
We live but to practice His teachings,
To offer our service to all;
But the glamor of earth is insistent,
Its confusion, its hurry and din,
So ceaseless and keen be our vigil
That we lose no hint from within.

Waiting the word of the Master,
Watching the hidden Light;
Listening to catch His orders
In the very midst of the fight;
Seeing His slightest signal
Across the heads of the throng;
Hearing His faintest whisper
Above earth's loudest song.

What then is the word of the Master,
And what will He have us do?
Perchance He hath watchword or motto,
A war cry to carry us through.
Yes, this is the word of the Master,
The mandate that comes from above,
The command from the royal headquarters,
The paramount order is Love.

All are seated. During the singing belated visitors may be admitted, after which the doors must be secured again.

THE MEDITATION

Brother of Wisdom:

Let us now, in meditation, turn our thoughts with devotion to the Ideal of Universal Brotherhood, and strive to feel our unity with all life and with the Divine.

(*Dim lights*)

The meditation is accompanied with appropriate music; for example, Saint-Saens' "Le Cygne" (The Swan) played on the violin with piano accompaniment; or, some selection from Parsifal of the same length.

THE CEREMONY

At the conclusion of the meditation, the ceremonial proceeds as follows:

Brother of Wisdom:

From the time when the sons of God descended from their high estate and took incarnation as embodied men, their path has been trodden in deepening darkness. They came all pure and undefiled, seeking the knowledge of life in form in the worlds below. Many incarnations have they since lived and labored, and many more shall they yet experience as they struggle upwards through the darkness of ignorance toward that human perfection which shall bring them again to the pure light of the Father whence they came. But the Father has never allowed His children to remain wholly in darkness, nor to forget their oneness with Him. So, from time to time, He has sent forth a mighty messenger to remind them of their spiritual unity with Him. During the life of our Aryan race, which had its birth in the East many thousands of years ago, two lofty Beings have in turn been His Messengers in the exalted office of World Teacher. The first we know as the Lord of Wisdom, and the second as the Lord of Love. Five times did the Lord of Wisdom appear, and twice the Lord of Love came, and each time a great religious ideal was given to shape the destiny of mankind. Let us now learn the story of the five incarnations of the Lord of Wisdom as a Divine Teacher among men.

The First Thurifer goes to the Altar, lights the torch and hands it to the Brother of Duty, always passing round the Altar clockwise. It should be in the hands of the Brother of Duty just as the last words of the Brother of Wisdom are spoken.

In what follows, each Brother rises, goes round the Altar clockwise to the east and says his part there.

Brother of Duty:

The Lord of Wisdom first came to our race as the Lord Vyasa, and through the symbol of the Sun taught the people their unity with God. He taught them that the Self of the Sun in the heavens and the Self in the human heart were one and the same; and that if man would find the God universal, he must first find Him in himself.

Lights candle, saying:

That Sun we worship; may it forever irradiate the hearts of mankind; may it brighten our thought.

All Brothers rise and chant to the Parsifal Grail Motif, p. 34. The musician might well play what follows this motif while the Brothers pass round the altar. See pp. 8 and 9 of Schott's Sohne edition of Parsifal.

All: Grant us this prayer, O Lord of Love.

Brother of Duty hands torch to the Brother of Light and all except the latter are seated.

Brother of Light:

The second time this mighty Teacher came to our race He taught the Egyptian peoples as Thoth, or Hermes Thrice Greatest. He then showed the people that Light was the symbol of their unity with God, teaching that the Light divine is the light which lighteth every man that cometh into the world. He taught that the people should follow that Light, and that even the King should look for God in his subjects' hearts, for only so could he worthily be King.

Lights candle, saying:

May we ever follow the Light which lighteth every man that cometh into the world.

All chant as before:

Grant us this prayer, O Lord of Love

Brother of Light hands torch to Brother of Purity and all except the latter are seated.

Brother of Purity:

The third time He came to the Persians and was known as Zarathustra. Then He gave the people the symbol of fire as their emblem of unity, and taught that the fire of the Spirit in man, and the fire of the Spirit universal were one and the same, and that by fire were all things made pure.

Lights candle, saying:

May His divine fire ever purify us.

All chant:

Grant us this prayer, O Lord of Love

Brother of Purity hands torch to Brother of Harmony and all except the latter are seated.

Brother of Harmony:

The fourth time He came to the Grecian race as Orpheus, and by the mysteries of sound and beauty He taught the unfolding of the Spirit in man. In the glory that was Greece an ennobling harmony in music, poetry and art was expressed, and so by the pathway of the beautiful was man made to see his unity with God.

Lights candle, saying:

May His harmony give joy and beauty to all that live.

All chant:

Grant us this prayer, O Lord of Love

Brother of Harmony hands the torch to the Brother of Enlightenment and all except the latter are seated.

Brother of Enlightenment:

Then this mighty One came forth His final time as Teacher of men. As Gautama, the Buddha, He reached enlightenment and passed on to loftier labors in the service of God, never again to take mortal form. But ere He departed He gave to the world that sublime knowledge of the law of life which can never be lost.

Lights candle, saying:

May His wisdom enlighten the darkened ways of the world.

All chant:

Grant us this prayer, O Lord of Love

Brother of Enlightenment continues to hold the torch, standing at his station, until after the Brother of Wisdom concludes the following:

Brother of Wisdom:

When the Lord of Wisdom had thus completed His cycle, the office of World Teacher passed to His mighty Brother, the Lord of Love, Who had come up beside Him through the long and painful way. Since that lofty office passed into His sacred hands, twice has this One come and bestowed the blessing of a world faith upon humanity. Let us now learn the story of the two divine incarnations of the Lord of Love among men.

Brother of Enlightenment hands the torch to the Brother of Devotion, just as the last words are spoken.

Brother of Devotion:

First the Lord of Love came to the Hindus as Shri Krishna, the Child-God. He then taught personal devotion to the divine and awakened in the hearts of his people the most passionate love for God.

Lights candle, saying:

May His love ever draw our hearts nearer to Him.

All chant:

Grant us this prayer, O Lord of Love

Brother of Devotion hands the torch to the Brother of Sacrifice and all except the latter are seated.

Brother of Sacrifice:

His next coming was as Jesus, the Christ, and He then founded the faith which inspires the whole of Christendom. He taught the love that suffereth long and is kind, and gave to men a sublime example of utter self-sacrifice.

Lights candle, saying:

May His love break down all barriers between men.

All chant:

Grant us this prayer, O Lord of Love

Brother of Sacrifice hands the torch to the Brother of Compassion, who stands holding it at his station.

Brother of Wisdom:

In most of these advents the mighty One holding the office of World Teacher appeared in order to shape the destiny of a new civilization. To one after another the divine Teacher came until five were launched forth in their world progress. And as today we stand awaiting the birth of the new age, what hope now fills our minds and hearts?

Brother of Will:

We wait again the coming of earth's greatest Messenger; not one of the lesser Messengers, not one of the faithful and devoted disciples, not one of those who come because bidden by their superiors to go out in the world, but One to Whom none may

say "Go," but Who ever breathes "I come," the Supreme Teacher, the Lord of angels and of men.

Brother of Love:

Those who, of their own knowledge bear witness that He lives upon our earth, are waiting for His coming; and already the earth echoes to His approaching footsteps, those footsteps which once more will descend into the world of men. He is now awaiting the striking of His hour, standing with His eyes of love gazing upon the world that rejected Him aforetime, and perchance will again reject Him; He is waiting till the fullness of the time is ripe, till His messengers have proclaimed His advent, and to some extent prepared the nations for His coming.

When the last words are said, the Brother of Compassion walks round the Altar to the east, and says:
Brother of Compassion:

Before many years have rolled over us and have become the past, in a future that is near, reckoned by our mortal years, there shall come forth in answer to the cry from humanity He Whose ears are never deaf, He Whose heart is never closed against the world He loves.

Pointing with the empty hand—not the torch:

Until He shall again walk side by side with men, this unlighted symbol of His incarnation shall not flame forth as have the others. Till then the fire of its hidden light awaits His holy Presence.

Raising the torch high.

May He soon come again to guide with true compassion the faltering footsteps of all mankind.

All Chant:

Grant us this prayer, O Lord of Love.

Brother of Compassion returns to his station. Thurifer takes torch and extinguishes it.

Brothers of Will, Wisdom and Love approach the Altar while a complete circle is made round them and the Altar by the rest, joining hands.

In unison:

O Ruler of the Heavens, Lord of the religions of the world, come down again to the earth that needs Thee, and help the nations that are longing for Thy presence. Speak the Word of Peace that shall make the peoples to cease from their quarrelings; speak the Word of Brotherhood, which shall make the warring classes and castes to know themselves as one. Come in the might of Thy love; come in the splendor of Thy Power, and save the world which is longing for Thy coming. Thou Who art the Teacher alike of angels and of men.

Brother of Will (unless there be a better voice in the group) chants the following Advent Chant antiphonally with the others, the congregation joining:

ADVENT CHANT

(*See page* 33 *for the music*)

The mighty deeps are calling Thee,

All: *O Holy One*:

The flowing tide,
The running stream,
The azure pool;

All: *Come soon, O Lord of Love.*

The snow-white peaks are calling Thee,

All: *O Holy One*:

The mighty range,
The sloping hill,
The rolling field;

All: *Come soon, O Lord of Light.*

The trees and flowers are calling Thee,

All: *O Holy One*:

The lordly pine,
The giant oak,
The blushing rose;

All: *Come soon, O Breath Divine.*

The flying things are calling Thee,

All: *O Holy One*:

The eagle king,
The birds of song
And busy bee;

All: *Come soon, O Gentle One.*

The beasts of earth are calling Thee

All: *O Holy One*:

The beasts of prey,
The gentle fawn,
And creeping things;

All: *Come soon, O Mighty One.*

The Angel Lords are calling Thee,

All: *O Holy One*:

The Angel Hosts,
And nature sprites—
All unseen things;

All: *Come soon, Great Lord of All.*

The men of earth are calling Thee,

All: *O Holy One*:

The noble sage,
The holy priest,
The rich and poor;

All: *Lord of Compassion, come.*

We wait for Thee, we long for Thee,

All: *O Holy One*:

Come soon again,
Uplift our hearts
Through Thy sweet love;

All: *O Lord of Peace, come soon.*

A few moments of earnest realization by all of the ideal that the Master is now a living Presence in their midst.

Brother of Wisdom:

O most Holy One, the Light which lighteth every man that cometh into the world, we, Thy devoted servers, offer Thee this Grail of our assembled persons as a consecrated vessel for Thy Spirit. Mayest Thou find it to be a worthy vessel for Thy divine life, and mayest Thou fill it to overflowing for them that need Thee.

(*Slight pause*).

And now, as we proclaim the words of Thy coming, may the hosts we have invoked bear forth these words with Thy blessing into the regions of the North, East, South and West, and proclaim them to every living creature that hath ears to hear.

All sing: (*Parsifal Grail Motif, p.* 35)

Grant us this prayer, O Lord of Love.

THE PROCLAMATION

The circle opens again in the west, and the Brothers, all facing the west, in crescent formation, extend both arms upward in an attitude of blessing while the following words of the Proclamation are spoken:

All Brothers (twice):

O ye people of the earth,
Make ready the coming of your Lord and Teacher;
He comes to bring you the Light:
Receive ye Him with love and rejoicing!

The arms are slowly lowered as the Grail Motif is played.

Brother of Wisdom:

We do this, O Lord, for Thee and in Thy name. All gratitude to Thee and to the heavenly Helpers whom Thou hast graciously sent.

CLOSING CEREMONY

The First Thurifer hands extinguisher to the Brother of Wisdom who puts out each candle in the order that it was lighted, saying, in turn—

Brother of Wisdom:

The Peace of the Lord of Duty;

The Peace of the Lord of Light;

The Peace of the Lord of Purity;

The Peace of the Lord of Harmony;

The Peace of the Lord of Enlightenment;

The Peace of the Lord of Devotion;

The Peace of the Lord Jesus; and

The Peace of the Living Christ Who is to come,

Be with you always.

The extinguisher is handed to the Second Thurifer.

Brother of Wisdom:

Brothers, let us carry away in our hearts the blessing of this occasion and strive to share it with our brother man in the daily life.

The Brothers then leave the hall in the same order as when they entered, likewise accompanied by suitable music.

The following Retrocessional Hymn is suggested:

(*Full lights*)

RETROCESSIONAL MARCH

Tune on P. 67 *of* 1916 *ed. authorized New Hymnal of Prot. Episcopal Ch. of Amer.*

Thou art coming, holy Master,
Thou art coming, mighty King,
In Thy beauty all resplendent,
In Thy glory all-transcendent,
Well may we rejoice and sing.
Coming! in the opening east
Herald brightness slowly swells;
Coming! O my glorious Priest,
Hear we not Thy golden bells?

Thou art coming, Thou art coming;
We shall meet Thee on Thy way,
We shall see Thee, we shall know Thee,
We shall bless Thee, we shall show Thee
All our hearts could never say.
What an anthem that will be,
Ringing out our love to Thee,
Pouring out our rapture sweet
At Thine own all-glorious Feet!

Thou art coming; we are waiting
With a hope that cannot fail,
Asking not the day or hour,
Resting on Thy word of power,
Anchored safe within the veil.
Time appointed may be long,
But the vision must be sure;
Certainty shall make us strong,
Joyful patience can endure.

O the joy to see Thee reigning,
Thee, our own beloved Lord!
Every tongue Thy Name confessing,
Worship, honor, glory, blessing,
Brought to Thee with one accord;
Thee, our Master and our Friend,
Vindicated and enthroned,
Unto earth's remotest end,
Glorified, adored and owned!

or

(*See page 34 for the music*).

The sounds of night are calling us,
Each on his happy, homeward way;
But ere we leave this Holy Place,
Our weary limbs at rest to lay:

Our thanks for all Thy blessings, Lord,
We render here with love to Thee;
And pray that channels of Thy grace
We ever in Thy name may be.

We offered with the Holy Grail,
As servers of Thy sacred grace,
To aid our brothers in the world,
To seek Thy wondrous, Holy face.

And as our way we daily wend,
Along the darkened, busy street,
We'll shed Thy blessing and befriend
Each lonesome brother soul we meet;

And tell the story of Thy love,
And of Thine advent now so near,
And sing a joyous carol, Lord,
Till Thou on earth shalt soon appear.

To Father, Son and Holy Ghost,
The blessed Godhead, Three in One,
We render thanks for blessings had
This day, through loving service done.

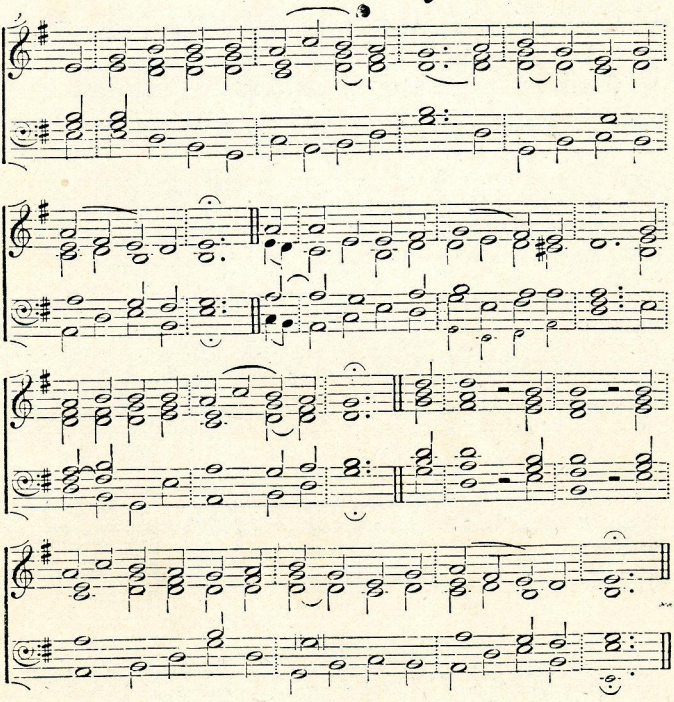
(*If desired, the Procession music from Parsifal may be used without words as a recessional*).

THE END

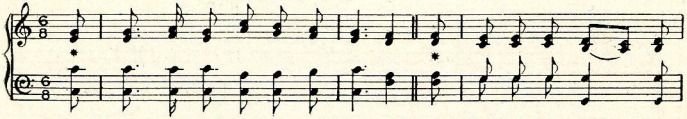
To be sung in unison.

Introcessional Hymn

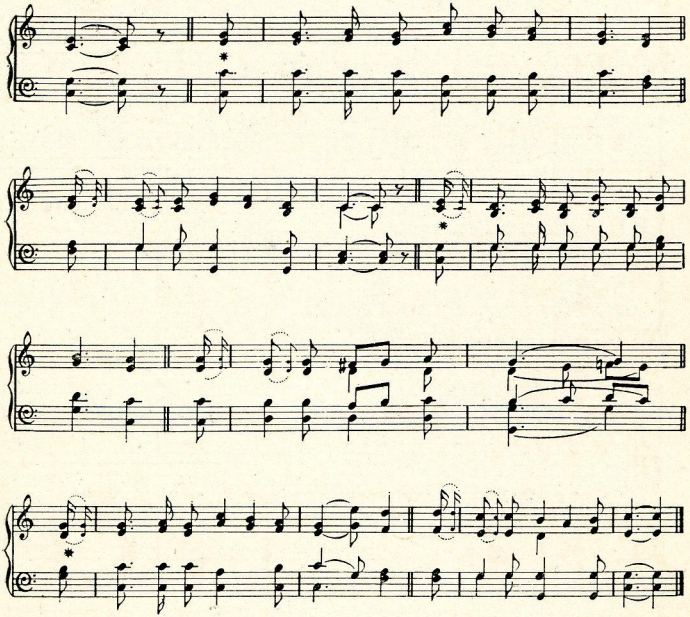
from a French missal



Salutas *Hymn* *Silcher*

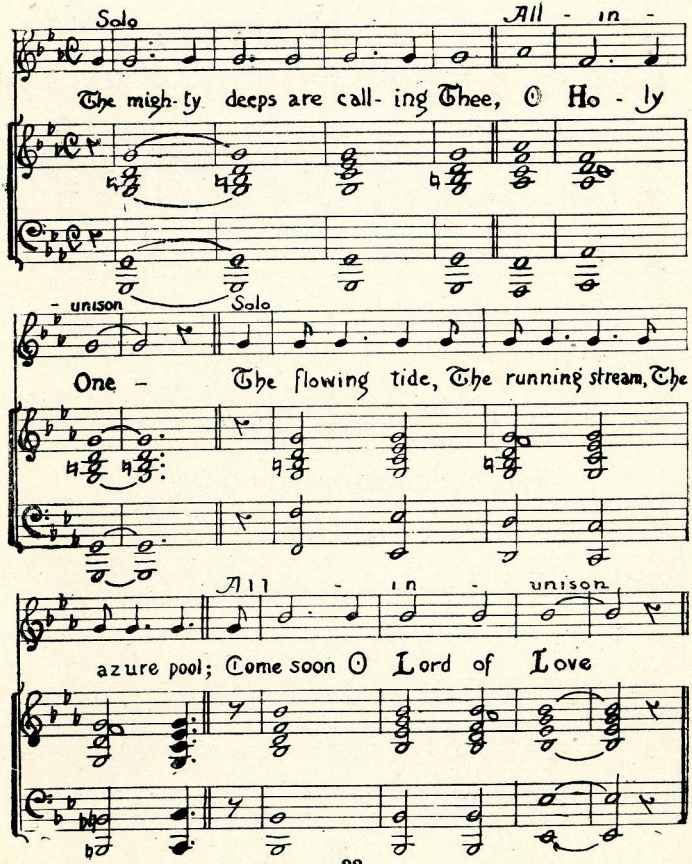


N.B. *The metre of the words being irregular, the musician must needs vary the values of the notes slightly to conform thereto.*

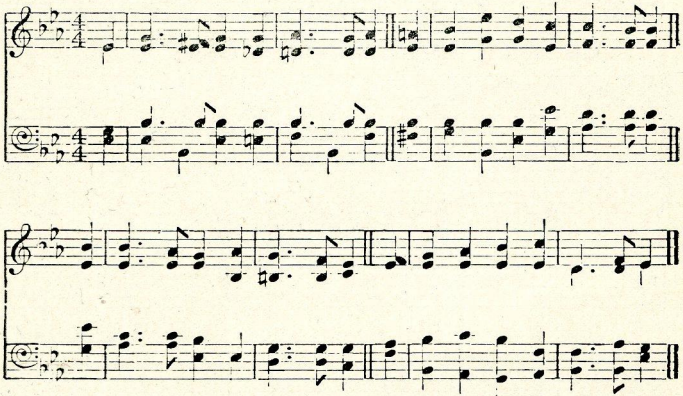


* *Omit in Verse 2*

Advent Chant.

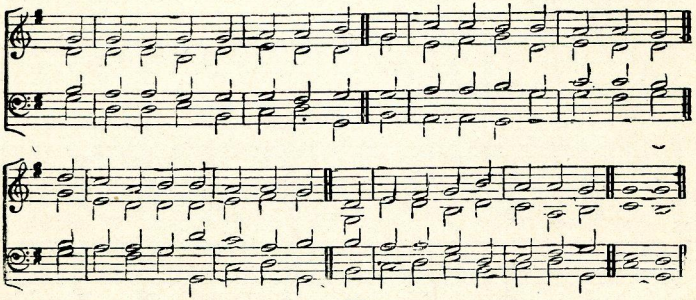


Waltham *Retrocessional Hymn 1.* J. B. Calkin.

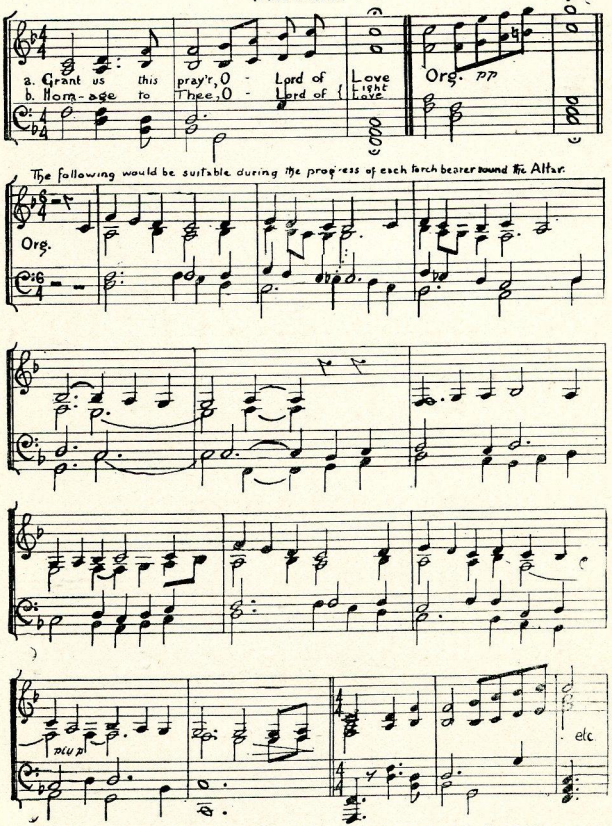


Retrocessional Hymn, *N°2*

Canon *Thomas Tallis*



"Grail Motif."



Incomplete selection from Parsifal by Richard Wagner, pp. 8 and 9, Ed. of B. Schott's Söhne, Mainz